4: Biswas D, E-3, 4 (1931-1945) 1956
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When a child is attacked with any disease, the parents become restless and call in the Raranic (Herbal doctor) or the Ojha (Shaman) for curing him.

Illustrations: In the course of my tour in the Santal Parganas, in Godda Damin in the village Sundarpahari, a man one day requested me to see his son who was suffering from some disease. I went there and saw that the mother of the child held him on her lap. The child at that time was pale and anaemic, and the very sight showed that he was in a dying state. In the evening of that very day I heard the child was dead. I at once went there and saw a very pitiable sight. The mother held the dead body fast in her lap and would not part with it, cried loudly and gave vent to her feelings in the following lamentation song[1]:

"Jare jare dullarya tingdo, ardo okare tahenkan tinyia
Indig men keda lengegimenai tingia
Haire haire dhon tingdo akarbo
Tine dine jom leda
Jara jare dullarya tingdo okakoreye suroh baraikan tingia.
Indigo menkidaing jahan beret ketingya".

(English Translation)

"Oh me! oh me! my beloved one
Where art thou now, my darling.
I said to myself all is well with me
Alas, alas, my treasure, how short a time
thou wast with us.
Oh, my beloved, oh, my beloved, where hast
thou found a place ?
I said to myself he will get well again
Ah me! ah me!"

1. E.G.Man—Sonthalia and the Sonthals, London 1867.

4: Biswas D, E-3, 4 (1931-1945) 1956
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Jam Jati: By performing this ceremony an outcasted Santal is accepted back into society. It is done in the following way :—

When both the aggrieved parties are ready to provide the necessary money for the performance of this ceremony they inform the Manjhiharam who again informs the Parganait of the Bunglow, and the latter makes it known to the Parganaits of other neighbouring bunglows. Then a day is fixed for the performance of this ceremony and the person who is to be re-admitted prepares a big feast. Then the outcasted man and woman go out to the end of the village street with a twisted cloth round their necks, and water in a lota. To the Parganaits and the village chiefs the offenders acknowledge their offence and pray to them, "Have pity on us". The Parganaits and the chiefs say "Since you have acknowledged your offence we do now take and carry all that for you". Then the outcasts take a little water and wash their mouths with it and pass the lota round to all the leading men, who do the same. After this they enter the village and the court-yard of the outcasts who personally wash the feet of the leaders of the people. All then sit down in rows to eat, leaf plates being put before them. On the leaf-plates of the parganaits Rs. 10 is put, on the Desmanjhis' plates Rs. 5 and on those of the headmen also Rs. 5.

963 775 **Disposal of the Dead**: When a person is dying they generally keep the doors open, as the Santals prefer to have the spirit of the departed wandering about outside the house than taking a permanent abode inside. This 346 is probably one of the reasons why the Manjhisthan is 775 built, as it affords a residence to the manes of the

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When a person is dying inside a house a great effort is made to remove him into the open before the *jiri* departs, for otherwise it will have difficulty in leaving the house, but the concern felt in this case is probably more on behalf of the living than the dead. The road by which the soul leaves the body is not known with certainty, for in addition to the nose or mouth it may depart through the ears, or, as I was informed in a case where a girl had died with her eyes staring wide open, "Her *jiri* went out through her eyes." Some of the ideas current about the future life have a moral content. There is at least an aspiration that the inequalities of this life will be rectified in the next. In the folk-tale quoted above[1] the boon was granted, and to the comfort of the woman who asked the questions she saw the soul of a poor man being treated with great respect, while the soul of a rich man, in this case her own father-in-law, was very roughly handled. Many such stories are told about the souls of Brahmins and men of low castes. Ideas are also held about punishment in the future life. This is reserved for those who have gone scot-free in this world. Those who were greedy are made to carry baskets of dung on their heads. Special tortures are also in store for those who wilfully shirk the payment of their debts, and above all for those who transgress the tribal code of sexual morality as well as for those who fail to show the traditional tribal marks on their bodies.

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It would be surprising if any people in India did not show some trace of belief in reincarnation. The Santals accept it in a general way, but it has no great hold on their thinking. Hutton has inferred that the belief in reincarnation in India is a development from the theory of soul-matter or material life-substance, of which he has found evidence through examining the cult of the dead among the hill tribes of Assam.[2] There is no need to hark back to such origins to account for the vague belief in reincarnation that is held by Santals at the present day. Every Indian village is able to furnish stories of recognition and memory which "prove" to the satisfaction of the villagers the assertion that men return to this earth in a different form after death, thus popularizing the doctrine of *karma*, which is one of the few beliefs universally accepted by Hindus and is one of the great achievements of Hindu thought. The Santals are surrounded by this atmosphere; accepting it, they repeat the stories which they hear and add others to the common stock. The

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[1] See page 158.

[2] J. H. Hutton, *Census Report of India*, 1931, Vol. I, Ch. xi.

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bitten by a snake as he slept on his verandah one night. He did not rouse until it was too late to apply any effective remedy. His relatives who were present subsequently told a story of sublime self-command and faith. He bade them farewell: "Do not be concerned about me, but always believe in God; although my body is being destroyed, my spirit cannot be destroyed. And follow the example of my brothers and myself, who never had a quarrel." He read to them from his New Testament. In the words of a nephew who wrote me a letter shortly afterwards: "Many people came from round about when they heard of his death to show their grief. My uncle preached the name of Jesus right up to the time of his death."

Dasoroth ascribed his freedom from the molestation of spirits to his belief in the One God. The heathen Santal considers that the process of transferring allegiance from one to the other is fraught with grave dangers. Christians put themselves beyond the pale of the tribe and so they do on the whole escape from the attention of the malevolent powers to whom Santals as a whole are subject, but when a recent convert meets with misfortune it is because the spirits have been able to get at him. A young man in Barikul died from typhoid about six months after his Baptism, and the common verdict was that the *bongas* had taken their revenge.

Many of the early converts were first drawn to the Church in order to gain some freedom from oppression. From time to time examples occur of people who wish to escape trouble which they have reason to fear from their own people. Families have been baptized when the mother has been accused of witchcraft and they have been persecuted accordingly. In the early period a family became Christian through the man having married a cousin. Although cross cousin marriages are not entirely prohibited, they are frowned upon as they serve to complicate relationships. This couple were subjected to local persecution, and at one stage, I am told, they feasted their fellow villagers in an effort to be reinstated in society. Ultimately, however, they sought the refuge of the Christian community. Their home was within two miles of Sarenga and so they were near to other Christians. Others sought relief from harassing landlords and their agents. They thought that the right way to deserve the help of the missionaries was to do first what the missionaries asked them to do in matters of religion. For although missionaries did relieve much distress, they proclaimed that what they really wanted to see was a change of heart in the people. There